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THE *Lutheran* WITNESS

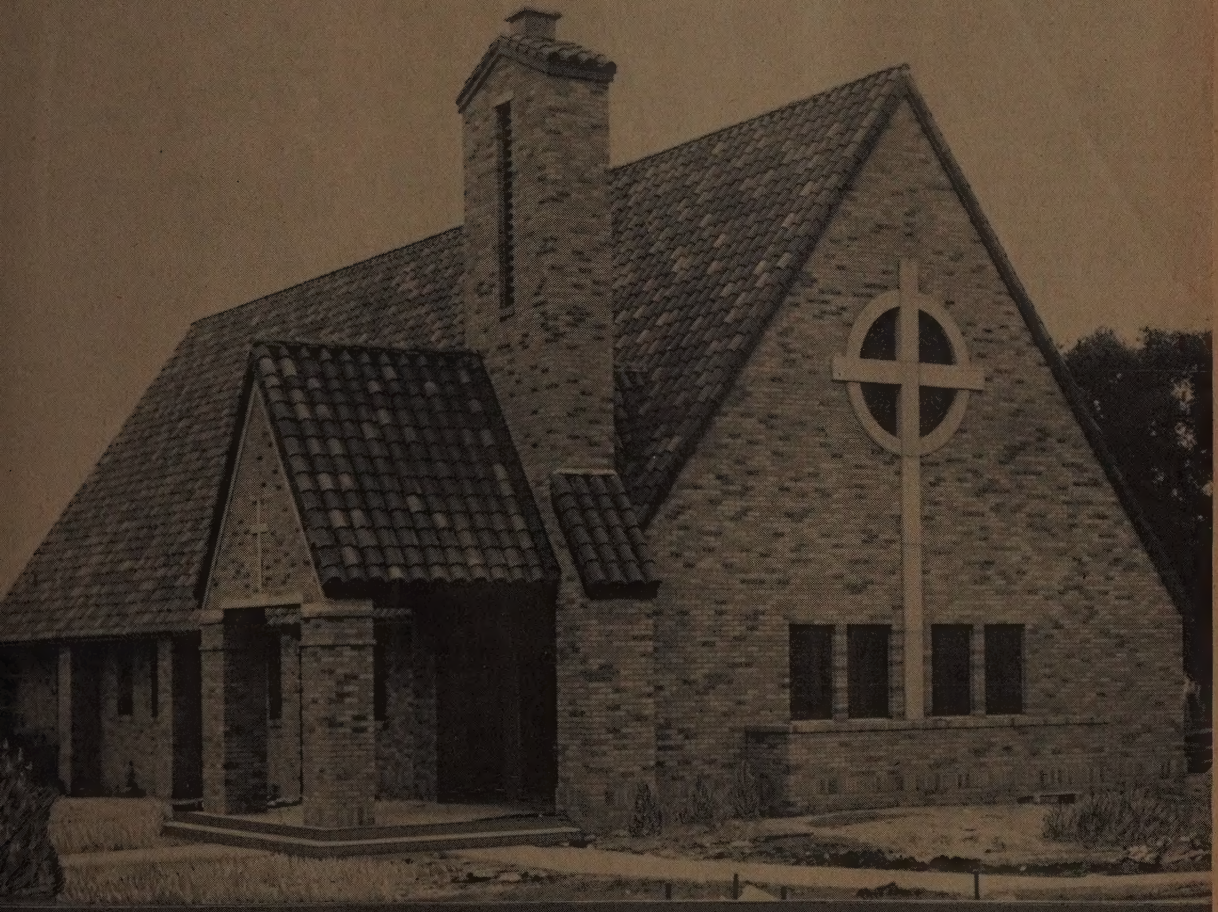

PHOTO BY STUDTMAN

BIRKMANN MEMORIAL CHAPEL

June 26, 1951

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

A PLEA FROM OUR ELDERLY FOLK

DEAR EDITORS:

I fully agree with Henry J. Fuhs of Minneapolis (WITNESS, May 15, p. 158). We are badly in need of more old folks' homes. The few homes there are charge an exorbitant price, which persons of ordinary means cannot afford. Although we older folks have made our donations toward the building of such homes and helped maintain them and other institutions, there is now no place for us to go. We have our children; they are good to us; but the young folks speak a different language, so to speak; their ideas and interests are different from old people's.

Why can't we have homes where we can pay monthly and enjoy our few last years? I am a widow 72 years old; my home is in Wisconsin. At present I am visiting in California.

Inglewood, Calif. A. N.

RUSSIAN REFUGEES IN PHILIPPINES HEAR BROADCASTS

DEAR EDITORS:

Here is a list of authors and sermons which were broadcast in the Russian language over Radio Station IDZAS of the Far Eastern Broadcasting Company, Inc., Polo, Bulacan, near Manila, between October 31, 1950, and April 19, 1951, under the sponsorship of Pastor Robert Plagens of the Missouri Synod Lutheran Philippine mission, who himself has been studying Russian for ten years. In the course of half a week each sermon was broadcast nine times at various hours of the day; 48 times 9, that is, 432 times, therefore, that the Lutheran Church spoke to Russian refugees over a period of half a year, and we trust that God's blessing accompanied this work. The platters belong to the Far Eastern Broadcasting Co. and are usually used again later. For the first time the work is continuing after April 19. Serving as translator and narrator in Russian, I am an Estonian refugee, well known in my homeland as a linguist and lexicographer, and am very familiar with the Russian as well as other languages.

P. O. Box 507 HERBERT HALJASPOLD

Manila, Philippine Is.

ED. NOTE. — *The above letter, written in German, was dated April 9 and was received by the editors on May 31. The list of translations made by the writer includes selections from "What Jesus Means to Me," by H. W. Gockel; "The Way of Life," by Geo. Luecke; "Great Promises of God," by Geo. Beiderwieden; and a number of Advent, Christmas, Lenten, and Easter meditations by Rev. Robert Plagens. Pastor Plagens has for some time been serving the Lutherans in the large camp of refugees who fled Communism in the Baltic states and Russia in 1917, settled in Chinese coastal cities until driven out once more by Communism, and found refuge on the island of Tubabao in the southern Philippines. Some have been able to emigrate to Australia, and some, under the sponsorship of the National Lutheran Council resettlement service, have found homes in America.*

SPEAK UP FOR LUTHERANISM

DEAR EDITORS:

When are we Lutherans going to make it clear to the world what true Protestantism is? If you must, use every newspaper, magazine, or book, if need be. Let us shake ourselves free from the chains of modesty and speak as we did in the 16th century. Are we ashamed of our Lutheran Church and her stand for the pure Word of God?

Binghamton, N. Y. R. M. RAWLIN

ED. NOTE. — *A recent article in one of the nation's widely circulated magazines was "The Case Against Protestant Union — Now," ("Look" magazine, April 24, 1951). The author, Mr. John W. Boehne, is a Lutheran layman of the Missouri Synod, a former Congressman, a member of one of our Washington, D. C., churches. Synod's Director of Public Relations, the Rev. O. C. J. Hoffmann of New York, and his nation-wide organization are keeping the press of the nation informed of the views and activities of Lutheranism. Individual Lutherans must testify both in word and deed. Everyone is privileged to write letters to the editors of our country's newspapers and magazines, expressing his views, support, or protest on the conditions of our day. This is everyone's responsibility under the blessed American freedoms of speech, press, and conscience.*

"CARE" AND "CROP" FOR THE HUNGRY

DEAR EDITORS:

It was very heartwarming to read the expressions of concern for the starving peoples of India (LUTHERAN WITNESS, May 15). I'm sure that there are great numbers of people in our Church who are anxious to help. As Pastor O. H. Schmidt pointed out in his article, our Board for Foreign Missions can distribute food in famine areas. Individuals can send money to the Board, and it will buy, transport, and distribute the food. Another agency which can buy and transport food to India is CARE, Inc.

A similar non-profit organization doing such work is called CROP (Christian Rural Overseas Program). In the past it has functioned largely in rural areas, acting as a collection agency for bulk farm commodities, such as grain and dried milk, etc., and then shipping them to designated agencies or individuals in needy areas for distribution. CROP is now, in response to many requests, operating in urban areas as well. When any organization or group of individuals has enough money to buy, preferably locally, a carload of bulk food, CROP will see that it is transported in the quickest and cheapest manner to the designated area. Often they are able to make deliveries much more readily because they can act as a clearing-house agency and deliver an equivalent quantity of food from a source much closer to the destination. Our local churches might make use of this agenc if they take collections and have mone to buy carload lots of grains or othe foods, or if our churches are co-operatin in a civic campaign for Indian relief. Th Michigan State Director for CROP ha informed me that the Indian Embassy ha agreed to pay all shipping charges on car load lots of food from any point in th U. S. to any point in India. This is im portant, inasmuch as all the money col lected in any campaign can be used to bu food.

Speaking of campaigns brings me t another suggestion. Individual congrega tions can take special collections. Thi would make it much easier for indi viduals to contribute and would un doubtedly result in greater total donation The money so collected could be sent t the Board for Foreign Missions, used t purchase carload lots of food to be sen through CROP, or used for relief in som other manner.

Another way in which we may help i to express our opinions to our Congress men in the matter of the Government sal of surplus grain to India.

And, finally, but most important, le us pray for them.

Kalamazoo, Mich. DOUGLAS A. LYTTLE

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ON THE COVER

The new chapel at Concordia Colleg Austin, Tex., was named in memory of th late Dr. G. Birkmann, former Texas Dis trict President and one of Synod's out standing scholars. Speaker at the dedica tion, May 30, was Synod's Presiden Dr. J. W. Behnken, who is a stepson Dr. Birkmann. The $60,000 cost was pro vided by an anonymous donor. The Texa Concordia is the first institution in Syno to have separate, specially built worshi facilities.

The Lutheran Witness

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THE FREEDOM OF THE GOSPEL

ors and delegates attending the
trict conventions of Synod this
g and summer might profitably
Luther's treatise *On the Council*
the Churches. A good English
lation is to be found in Volume V
ne Holman edition of Luther's
s.

ne great Reformer did not think
of the pronouncements of church
cils. He points out in this spar-
essay that in doctrinal matters
function is merely to defend the
tolic faith, not to add anything to
nd that in all other areas they
ise only an administrative power,
ight be expected of any human
nization. To show what he means,
er reviews in detail the proceed-
of the Apostolic Council of Jeru-
m (Acts 15:6-29) and the first four
enical councils: Nicea (325),
tantinople (381), Ephesus (431),
Chalcedon (451). None of these,
oints out, established any new
es of faith, but sought only to
ess attacks which had been made
st some of these articles by cer-
heretics of the time. They also
with practical and disciplinary
ers; for example, the council at
salem requested the Gentile Chris-
to "abstain from meats offered to
and from blood and from things
gled and from fornication." Ex-
for the last item, this rule has not
in force in the Church for many
ries — which illustrates, says Lu-
that what church conventions re-
upon has only a temporary sig-
nce.

urch Conventions Have Value

ertainly one of the major pur-
and effects of church confer-
is mutual strengthening in the
That is why the program of our
ict conventions, as well as that of
eneral body, always includes some
of doctrinal essay. The essayist
variably at pains to ground his
ntation in Scripture as the only
oritative norm for the Church's
ing and practice. That, indeed, is
whole point of Luther's lengthy
pages) treatise: that the resolu-
of councils cannot be accepted
ources of doctrine, for councils
erred and contradicted one an-
, and that Scripture alone must
garded as the standard by which
thing is judged. The Lutheran
ch has always adhered to that
iple, and does so today, although
emptation to exalt human opinion

By the REV. HERBERT LINDEMANN
Redeemer, St. Paul, Minn.

into divine revelation is an ever-present one.

To this temptation the Jews of Christ's time had succumbed. Like the Roman Church of later centuries, they had added to the faith. Moses' Law was not enough for them; they had added a mass of rabbinical refinements, which not only made their religion very complicated, but developed such a legalistic work-righteousness that when the Savior appeared before them, they did not believe in Him. The great tragedy of the Jewish people in crucifying the Lord of glory would probably never have occurred if they had followed the simple prescription of our Lord to continue in His Word (John 8:31). God's Word — that, and nothing more. No human opinions. No prejudiced coloring. No decisions of councils. No pronouncements of learned men. No additions of any kind. *Sola Scriptura.*

Spiritual Slavery

When other authorities are accepted besides this, says Jesus, tyranny and slavery result. This indeed occurred in the medieval Roman Church when the faithful were required, on pain of severe penalty, to observe all of the restrictions and regulations of canon law. Luther's burning of this law book in 1520 was a declaration of independence from a merely earthly authority; it was a coming out into the freedom of the Gospel. Christ's words were fulfilled by that courageous act: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." For what had happened was the very thing St. Peter had warned against in the Jerusalem council: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" The Reformation was the throwing off of that yoke. It would be the most extreme folly to allow it to be put back on.

Yet it is a demonstrable truth that human beings are very prone to permit their own spiritual enslavement. It creeps up on them, of course. Because of their indifference and ignorance they do not realize what is happening until it is too late, until nothing short of a forcible rupture from the entrenched powers will restore the lost freedom. This process operates in the Church no less than in the political area. A symptom of it is the frequently asked question: "What is the Church's stand?" — as though the business of the Church were to make pronouncements on every conceivable life situation and all the faithful would have to fall into line. "A council," says Luther, "has no power to make statutes or decrees that seek nothing else than tyranny, that is, statutes which give the bishops authority and power to command what they will and make everybody tremble and obey." Is it not, then, strange that people should be willing that church assemblies do this sort of thing, since thereby they surrender liberty?

Guard Your Liberty

Maybe it's because that's the easy way. If you permit the Church to decide everything for you, you don't have to decide anything for yourself. You don't have to make your own investigations, do your own thinking, personally ask God for guidance. The responsibility is taken out of your hands; you have nothing to do but to submit to the authority of the organization. This, however, was not the way our Lord intended His Church should operate. His Gospel is a Gospel of freedom; His people are never to be in bondage to any man. Freedom involves responsibility. In the Church it means that every individual must know what he believes and regulate his life accordingly. He cannot evade his duty of knowledge and prayer by shifting it onto some executive or legislative assembly. He must indeed take into consideration the opinions and feelings of his brethren, for a man who does not do this is proud and willful. But when human judgment is imposed on him as though it were a divine fiat, he loses his freedom.

The lesson of history therefore is to keep the resolutions of church conventions within proper limits. We certainly cannot get along without meetings, large and small; and we must have officers, boards, and committees if the Lord's work is to be done efficiently. But as the machinery of the Church develops in size and complexity, the privileges and obligations of the individual dare never be lost sight of. We are all prophets, priests, and kings of the Lord. The Church is not a hierarchy, but the congregation of saints. It is controlled not by man-made law, but by the Gospel of Christ. "Rejoice therefore in the liberty wherewith Christ hath made you free." And do not only rejoice in it, but use it and guard it. Get into the life of the Church, so that you do not say "They," but "We." For a Christian man, as Luther said, is the free lord of all and the servant of none. At the same time he is the servant of all and nobody's lord.

PRISON EVANGELISM

By HENRY F. GERECKE

Lutheran Chaplain
Chester, Ill.

The Gospel Penetrates All Barriers

Illinois State Prison at Menard, where Chap. Gerecke serves

The Illinois State Prison, erected in 1878, is located on the east side of the Mississippi River at a railroad station known as Menard, Ill., and now houses about 2,300 inmates. The present warden is Mr. Browning Robinson. Among the inmates we find that their crimes cover a catalog of violations from the rubber check artist to morals and murder. Some few seem ashamed, while others have become hardened and don't care. Sentences range from several years to double life.

Some Found Jesus

As Lutheran chaplain I conduct services every first and third Sunday afternoon at one o'clock. The warden is kind and co-operative. Some of the guards will go out of their way to get the Lutheran Church call through to those who hold cards for our services. There are eight confirmed Lutherans among the inmates, and seven others are taking instruction for church membership. Fifteen are taking Lutheran Hour Bible Courses. A number of others carry Lutheran cards because they like our type of service.

Using fictitious names I shall mention several cases. Conny, who has had several reprieves, has just finished the workbook on catechetical helps. Jack, a bright young ex-GI, is now ready to make public confession of his faith in our crucified and risen Savior. He wonders why his parents never corrected him more often and more severely. Van's trouble was murder, the result of a broken home. He didn't belong, and nobody cared. Mike has learned a good trade; yet he admits that the best trade in the world and drink will not mix. He may soon qualify for parole, but who will hire an ex-con? Pop has put in better than a quarter century. He says: "Where should I go if I were free? Guess I'll die here." A lifer insists he would never have found Jesus if the law had not stopped him to face God and his conscience in prison. Another kneels at his bed at prayer time; no wise remarks are heard. Since Christian counseling is a slow process, it sometimes takes months before embittered hearts open up to the gracious Gospel of a loving Savior, who said: "I was in prison, and you visited Me." Here He identifies Himself with every forgotten prisoner who has been born again.

Soul Winning at Security Hospital

High on the banks of the Mississippi River touching the State Prison is an imposing building, the Illinois State Security Hospital. Mr. Bert Rednour is the superintendent. This institution was established in 1891 and at the present time houses nearly 400 persons who have violated the law, but who have been judged to have mental deficiencies. It also receives patients who are suffering from a condition of criminal sexual psychopathy.

As Protestant chaplain of the institution it is my privilege to visit the wards every week, talk to many individuals, and to deal with such as k the Savior but are troubled with a rific guilt complex. The superintend the guards, the office force, and doctor are indeed most co-opera The staff is kind to the patients, I personally feel that the superinte ent has gone a long way toward m ing life bearable (there's a TV on every floor) for those conf there. Patients who qualify are inv to take part in shop activities, suc upholstering, shoe repairing, quil rug making, and radio repairing.

I believe with all my heart many have been won for Jesus w spending lonesome hours in this l building overlooking the Mississ An average of eighty-five persons tend our Sunday afternoon service Gospel hymns, Scripture reading, brief meditation. In all my ins tional experience I have never h more joyful singing of the old fa ites, like "Every Day with Jesu Sweeter than the Day Before," " Am I," "For God So loved the Wo "Thank You, Lord, for Saving Soul." Visitors have been inspire the point of tears, hearing the asse sing.

Men are taking Bible classes by of correspondence courses, and indeed surprising how well some their Bible. Many of them ask fo devotional booklets, while others the primary Sunday school le Those who attend our services g ally carry their own New Testa and follow our Bible readings fo day. Surely, the Lord is present His grace to comfort these souls loves and remembers when we f Yes, Jesus died for all.

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Chaplain Gerecke entered m service in August, 1943; from Nov 1945, to October, 1946, he was assig the Army to minister to the Prot among the high-ranking Nazi priso war at Nuernberg, Germany. In 1 became chaplain at the U. S. Arm ciplinary Barracks in Milwaukee and was later stationed in Chicago. his retirement in July, 1950, he ha assistant pastor at St. John's, Chest and Protestant prison chaplain at ard, Ill.

Working Toward Spiritual Rehabilitation of Prisoners

Above, l. to r.: Chap. Henry Gerecke, Dr. E. R. May, and Supt. Bert Rednour at Illinois State Security Hospital, Menard. Right: Warden Browning Robinson and Chaplain Gerecke at Illinois State Prison, Menard

WHY A SENIOR COLLEGE?

By MARTIN J. NEEB

Executive Secretary
Board for Higher Education

ring the days when she was cele-
brating her 100th birthday in Chi-
o (1947) the Missouri Synod de-
d to make the most momentous
le change ever made in her system
ministerial training.

Of course, there have been nu-
rous changes and improvements
ing the past century. Particularly
ing the last decade, under the
ection of Synod's first Board for
her Education, much progress has
n in evidence: methods of admin-
ation, of accounting and budgeting,
l of electing faculty members were
dernized and improved. Systems of
irement, faculty ranking, and of
nning and supporting additional
duate study for junior faculty
mbers were instituted. Libraries
re expanded and put in charge of
ined librarians. Regional accredita-
n was secured by some schools.
dio and visual aids were used more
tensively. An Advanced Scholarship
nd was established. Music instruc-
n was made available. Testing and
idance techniques were given a
ller application. Student aid policies
re reviewed. Salaries were im-
oved. Provisions were made for
sident student counselors and for
ysical education as a part of Synod's
ogram.

There is, indeed, a splendid record
steady progress in these many areas,
t the most significant change of the
ntury will result from Synod's birth-
y resolution: *"That Synod establish
senior college (on the level of the
nior and senior years of the Amer-
an system) as an additional unit in
s program of professional training for
inisterial students."*

Why Make Improvements?

Why did the Church approve these
umerous adjustments along the way
nd decide, in 1947, to make this major
hange? Because Synod was pro-
ressive enough to realize the absolute
ecessity of keeping her system of
inisterial training constantly geared
o the changing educational needs of
er ministry.

The Missouri Synod is the only
najor Protestant body that directly
wns and operates its system of minis-
erial and teacher training through the
igh school, college, and seminary
evels. She is spending more than one
nd a half million dollars annually
o operate this vital project, which
ould not be replaced today for less
han $20,000,000. In a very real sense,
t is the lifeline of the Synod and has
urnished more than 10,000 graduates
or her use. But she is also, at present,
he only major Protestant church body
which does not require a full four-year college training before students are admitted to her theological seminary.

During the past fifty years the college population of our country has increased by almost 1,000%. A similar situation is reflected in the membership of our Church. Last year more than 16,000 young people of the Synodical Conference were enrolled in the universities of our country; five years ago the total was a little over 6,000.

Such a movement in America and in the membership of the Church requires the ministerial training program to keep pace if the future leadership expected from the Church's ministry is to remain as effective as it has been during the past century. And so Synod decided that the time has come to adjust her magnificent system of ten junior colleges in such a way that all seminary students will have completed four years of preparatory college training, instead of two, before they begin the professional study of theology. This plan will involve only one additional year of schooling, because it is planned to eliminate one year from the present (4-year) seminary program. It will also make the accreditation of the seminary possible.

How Will the Church Benefit?

Although it is true that the new plan of ministerial training will fit Synod's program more readily into the American educational picture because it will provide the standard number of years at college and seminary; make accreditation possible and substitute the recognized degrees (A. B. and B. D.) for the diplomas now issued, make transfer to university graduate schools easier where that is desired; and make a broader offering of courses possible; none of these outcomes describes the *real* purpose of the senior college. Establishment of this school is authorized by Synod *for one reason and for one purpose only:* The senior college promises to give the Church men who are better qualified to study theology in the seminary and, after completion of this training, parish ministers who will be better equipped to serve the Lord throughout the world.

To accomplish this purpose, the entire program (not just the courses) of the new college is being planned to encourage greater spiritual maturity in the student who enters the seminary, stronger leadership qualities, broader cultural development, and a deeper understanding of the real purposes and functions of the Lutheran ministry.

The present plan of operation of the junior colleges is to be continued and improved, but all the junior college graduates will receive in the senior college an additional intensive training course before entering the theological seminary.

Adjustments Take Time and Planning

The establishment of such a college and its integration into our existing system is enormously complex. In 1947 Synod passed the resolution to establish the college. In 1950 it included the funds for this project in the great education and missionary endeavor which is now in the planning stages. It is estimated that approximately one fourth of the $10,000,000 sought in this project will be required to establish the college.

Detailed plans for the physical plant and equipment; for the instructional, administrative, and operational staff; for the curriculum and non-curricular functions; for the relationship to the present junior colleges and to the seminaries; and for the location of the senior college are now being prepared.

If the necessary funds are available at the time of the 1953 convention, the plans for the new college will be put into immediate operation. Construction of the plant and organization of staff and program will require at least two years, so that the college may be opened, God willing, in September, 1955. The first graduates of the senior college would enter the seminary in 1957 and would graduate from the seminary in June of the year 1961. Even if no delays occur, a full fourteen years will have elapsed between the day of Synod's resolution and the day of the first graduations under this new plan.

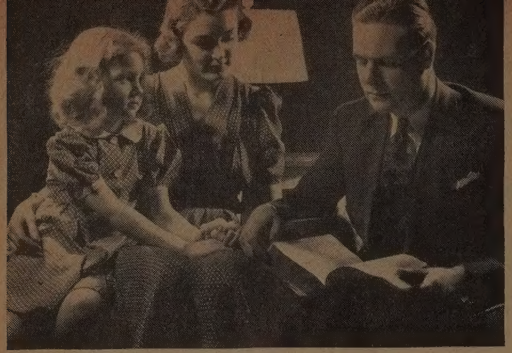
Where Will the College Be Built?

A final question of importance: Where will the Church's new senior college be located? At this writing the only correct answer is: "Nobody knows."

The 1947 report of the Board for Higher Education stated that the Board had carefully analyzed eighteen different suggestions, ranging from the establishment of an entirely new college on a new location to the possibility of expanding one of the existing synodical colleges or adding the new college in some way to one of Synod's preparatory schools or to the theological seminary or to a teachers' college or to a Lutheran university. All of these possibilities are still under study and consideration.

At the 1950 convention, Synod assigned final responsibility for the decision on location to a large committee consisting of Synod's President, Vice-

(Please turn to page 217)



TODD STUDIOS

Toward a God-Pleasing Family Life—III

Happiness Insurance

By PROF. O. E. SOHN

St. Louis, Mo.

As insurance-conscious as the American public is, we have yet to hear of a firm that deals in Happiness Insurance. What a market there would be for such insurance! American homes being broken by one divorce for every 4.18 marriages! Yet such protection is available. And it is free to all, rich and poor, educated and illiterate, old and young.

What Is Happiness Insurance?

All happiness is a gift of Heaven, also that within the family circle. And it is just as near to, or far from, men as their hearts are, or are not, attuned to God through His holy Word and prayer.

We have already taken note of the importance of the proper choice of a mate. Marked religious differences as well as clashing personality and character traits place a heavy strain on the marriage bond, while oneness of faith, with its resultant harmonizing of the other traits, is the greatest unifying and happiness-producing force in the world. There is no other power so great, nor influence so strong, nor incentive for peaceful and happy family living so dynamic as mutual faith in our wonderful Redeemer.

Just how does this work out? Like this: The sin-atoning sacrifice of Jesus Christ is the most marvelous demonstration of unselfish love ever given in this sin-cursed world, a love completely devoid of self-interest and selflessly directed toward undeserving man. "Not by works of righteousness which we had done, but according to His mercy He hath saved us . . . through Jesus Christ, our Savior." This incomparable love St. Paul holds up to us as the pattern of matrimonial and family love. Says he: "Christ loved the Church and gave Himself for it. . . . So ought men to love their wives as their own bodies. . . . Let the wife see that she reverence her husband." And it is effective. The Gospel of that love is the power of God. It draws the hearts of those who regularly hear and study it closer to God and to each other. The first purchase of the newly wedded ought therefore be a family Bible and a prayer book, to be used jointly morning and evening at the most opportune hour, summer and winter, spring and fall, on days of work as well as of relaxation. Where husband and wife from the very outset sit beneath the same pulpit and kneel at the same altar; where they attend the same Bible class and at home gather daily with their little ones about their own family altar to read, ponder, and discuss God's Word in a prayer-hallowed setting; where, finally, the "Forgive, as we forgive" daily ascends in chorus to the Throne of Grace, the devil of discord will find no welcome abode, and the happiness of such a home is assured.

How Is a Family Altar Built?

Various methods suggest themselves. The most natural way is to use the Bible itself, reading and discussing systematically each day a few verses, a short section, or a chapter or unit of thought, accompanied by worship through hymn singing and prayer. The prayer might be read from the hymnal or a prayer book, or spoken by an individual or in unison; or each family member may be asked to add a special petition, a procedure by which children will be taught the art of free prayer. Where there is a flock of little ones, a simple method will have to be used if good results are to be obtained, such as the use of elementary Bible stories, available in attractive volumes at our publishing house, or in the magazine *Christian Parent.* Where the family ranges from little tots to adolescents, the needs of the emerging teen-agers will also have to be considered. Should such devotions fail to satisfy the parents' own needs, they may hold their own at another time; yet there is a decided advantage for all when Father, Mother, and the children together take part in a discussion which reveals the meaning of God's Word and applies it to the special need of that family's daily living.

Let parents not forget their responsibility for their own and their children's growth in Christian knowledge. Christian education begins in the home. The devotion period offers regular opportunity for joint recitation of the Catechism and memorized gems from Scripture. The problems of time, place, and procedure of the devotions will vary with the make-up of each famil and will have to be tailored to order

As for other home worship mate rials, one might mention the well known *Portals of Prayer* booklets, th *Day by Day* calendar, the *Devotion Bible,* and other publications on whic your pastor will be glad to advise yo Ask him also to assist you in the pu chase of a suitable Bible, since the are Bibles on the market which conta all manner of notes and helps not agreement with sound doctrine.

Insure Your Happiness Now

Regular, prayerful, and purposef Bible study will not merely result spiritual growth but will knit th family together ever more firmly faith and love. Family devotions, faith fully carried on, are a unifying influ ence second to none. Even when di cord has already reared its ugly hea the institution of family worship w by no means be a hopeless task. "Is n My Word like a fire, saith the Lor and like a hammer that breaketh th rock in pieces?" Jer. 23:29. Of cours the mere presence of a Bible in a book case or on a table will not wo wonders. It must be used. Nor w there be happy results if the devotio are carried on without interest, m chanically, listlessly. Where the lo of Jesus is told and heard diligentl earnestly, and prayerfully, the choice blessings of Heaven will certainly poured down in richest measure up the inhabitants of that home. Beg your Happiness Insurance policy no

* In areas where the Family Worship Ho is heard on the local station, some gath around their radio for devotions.

✠

The Song Supreme

If I were seeking for a theme
To weave into the song supreme,
Where would I seek, where would I g
Where roses bloom or lilies grow?
Their glory in the summertime
May form a fair and flowing rhyme;
But they can never be the theme
And burden of the song supreme.

The song supreme must ever rise
Above all earthly things and ties—
The ties of home, a father's care,
A mother's love that lingers there—
To Him who once for us was slain,
Who died for us and rose again:
He, He alone can be the theme
And burden of the song supreme.

Milwaukee, Wis. W. M. CZAMANSKE

IP GENDREAU, N. Y.

Blessed Among Women

By BERNARD H. HEMMETER

Pastor, Mount Olive, Chicago, Ill.

The hand that rocks the cradle rules the world." Were this proverb in-riably true, what a humiliating re-ction it would cast upon the quality motherhood of the past generation. ough the deterioration of woman-od must share a good part of the ponsibility for the general decline moral standards of our day, yet we uld not generalize. Many women ntinue to follow the traditions which de the early motherhood of our na-n strong. This is particularly true Christian motherhood. The Church joys a continuing procession of de-ed Ruths and praying Hannahs, of rageous Abigails and brave Esthers, hospitable Marthas and charitable rcases.

The Christian woman of today fol-vs the pattern of her who was called ssed by the Holy Spirit, yet who erred to herself, not as the queen angels, not as the queen of heaven, t as the handmaid of her Lord. She indeed, the most blessed among men, for she was granted the high-privilege of God's grace — to be the e sin-stained soul who could find salvation in the fruit of her own mb. There are those who would ce her apart from women. They ribute to her an immaculate con-tion, a sinless life, and an assump-n into heaven, all of which are un-iptural and, in fact, contrary to ipture. They would make of her Mediatrix, as though God's One diator, His Son, were insufficient. t we know her as a glorious pattern the daughters of God: Mary, ther of Jesus.

Of the many qualities which make a glorious example, the foremost those which proceeded from her th—humility and submission. With-t question she received the greatest allenge to faith which could con-nt any woman. Unexpectedly an gel had stood before her and de-red that she was in the process of coming a mother. Mary understood the ways of life and the implications. She knew what it would mean to carry a child for whom she could own no human father. Her future faced disaster. But humbly she said: "Be it unto me according to Thy Word." She was ready to accept her God-appointed place in His kingdom.

Eve's Failure

Eve was dissatisfied with her place in Creation's order. To this day her daughters, and her sons, too, continue to follow her in her sin.

God in creation has established His order. He created man and then formed woman out of his side to be his helpmeet. According to God's plan, that order in creation was to determine the relationship between husband and wife. Eve's sin introduced sorrow into what otherwise would have been a perfect experience. She heard the judgment "*in sorrow* thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Down through the ages sin has continued to embitter all relationships, including those existing between husband and wife, mother and child. Sin has not proved God's intention unwise, it has not abrogated divinely established relationships, but it has filled them with sorrow.

In the Church, God would sanctify these relationships again. He has given us the most glorious description of the relationship between husband and wife in comparing it to the relationship between Christ and His Bride, the Church. (Ephesians 5.) It is His will that in the Church both men and women shall demonstrate God's intended order. In 1 Corinthians 14 and 1 Timothy 2 we are reminded that authority and the administration of the Church's affairs shall be vested in husbands and fathers, even as in the home.

Times and conditions may change, but not God's order. Conditions in our homes may not be ideal today. That is a consequence of sin. Still in the Church we seek to follow God's established pattern. Faith humbly submits, but such submission is the way to exaltation. Mary said: "Behold the handmaid of the Lord." Her redeemed sisters will say: "Be it unto us according to Thy Word," and they become the mothers of the Lord's body. Their blessed reward is found in the honor conferred upon them when Christ calls His Church His Bride. The Church is glorious in the measure that Eden's ideal of the wife as the helpmeet for her husband is demonstrated in greatest perfection in the relationship of the Church to Christ. (Eph. 1:23; 5:22-23.)

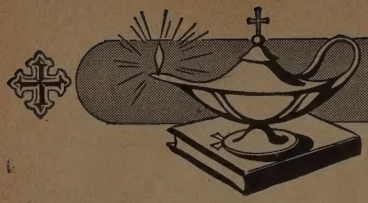
The Blessing of Fellowship

Mary, in her perplexity, sought one in whom she could confide. She visited her cousin Elizabeth, the pious wife of Zacharias, who in old age had been promised her first-born. She sought help in the fellowship of faith. She turned to a kindred mind, a sister in spirit. Undoubtedly the two women consulted and planned together during the three months of Mary's visit. Can we not think of this visit as of an ideal meeting of sisters in the faith? The only account which we have is the recording of their devotion. There was mutual strengthening of faith and encouragement unto good works according to God's will.

And should not such be the real purpose of the meeting of Christian women within the Church? When they gather together, their association should not be merely that of a worldly group lifted into the Church, but rather that of a body of Christian women meeting in order to experience the blessings of the fellowship of faith. They discuss their problems in the light of God's Word and encourage each other to do that which is in harmony with His holy will. Together they perform such works as will serve His glory and the building of His Church.

Faith lives and loves, expressing itself in manly courage among men and in womanly graces among women. Among Christian women we expect to find the graces which God's Word praises, the grace of modesty, of virtuous living, of gentle kindness. What a blessing it is to a Christian congregation when the women who are a part of it reveal these qualities collectively, showing themselves to be truly handmaids of their Lord.

Thus Christ's purpose is being accomplished. His Church is becoming more glorious not only in its justification, but in its sanctification too. Christian women do share with their husbands, fathers, and brothers in equal measure the glorious blessings of God's grace. They are equally the heirs of the grace of life. They, too, together with Mary, are the blessed among women.



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter 2:

The Church as Leaven in Society

This is the special emphasis of the co-ordinated parish program for July, according to *Parish Activities*. July is a good time for the parish to view the Church's influence on the community, in order to determine how its influence may be strengthened. Christians are not of the world (John 17:16), but they are in the world. The purpose for which the Lord leaves them here is well known. Among other things, they are to be His witnesses (Acts 1:8). But they are to be that not only by proclaiming the Gospel by word of mouth, but also by demonstrating the transforming power of the Gospel in their daily lives. They are to be a salt, a light, a leaven. "Ye are the salt of the earth. . . . Ye are the light of the world," said Jesus to His disciples. And again, "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal till the whole was leavened" (Matt. 13:33).

Christ's disciples may, however, also bring their Christian influence to bear in an organized manner. Accordingly *Parish Activities* presents as aim for July: to increase the moral and spiritual impact of the parish in the local community and to give a greater sense of responsibility for Christian citizenship and to show how the individual may become a greater force in civic and social life. July 4 would be the day for a radio address on "Christian Citizenship," or "The Moral Force of the Church," or "The World Would Lurch Without the Church." Youth groups might discuss the Christian's witness in his life's work or vocation, and adult groups might discuss the Christian and political office, or the Christian as a world citizen, or our responsibility in the present crisis. Some type of community work could be sponsored, as a youth center, a vacation Bible school, or some boys' and girls' clubs. Church members may be encouraged to take positions on social service committees of the city or the county. These are but a few suggestions for possibilities of service in which the Christian can demonstrate his willingness to be active as a salt, light, and leaven.

The willingness of the criminal elements to be an influence for evil should be an additional challenge to the Christians to be an influence for good. Only if we are active in helping others and in improving the society in which we live, have we any right to complain if conditions are still not as we would like to have them be. The salt of the earth must not lose its savor; the light of the world must not be put under a bushel, but on a candlestick, so that it may give light to all that are in the house.

Why Atheists?

Dr. George W. Crane in one of his recent "Case Records" (*St. Louis Post-Dispatch,* May 28) suggests that denial of God is the atheist's psychological means of removing all occasion for worry. By such a denial they hope to eliminate the very basis for sin. "But," says Dr. Crane, "it isn't a simple job to deny God, for they always have difficulty selling themselves on the logic of their own arguments. As result, they feel impelled to deny God again and again, wi much heat and vehemence, just to persuade their own co science. They talk loudly and violently to drown out the own doubts. But those doubts keep arising afresh with ea new sunrise." If Dr. Crane were not correct, why shou atheists get all excited over a being in whose existence th do not believe? Intelligent adults do not get excited ov goblins and elves; so why should atheists worry about G if, as they contend, there is no God? The fact is that th conscience bears witness that there is a God, and "the i visible things of Him from the creation of the world a clearly seen, being understood by the things that are mad even His eternal power and Godhead; so that they are wit out excuse" (Rom. 1:20; 2:15).

"God's existence," says Dr. Crane, "can be proved logic. You don't have to invoke faith. Human experien has never given us one shred of factual evidence to suppo the creation of a machine by chance happening or cat clysm. . . . All human experience, which is the basis science, therefore proves that a creator must always behind a machine or synchronizing system. Since the un verse is a synchronizing machine of such precise timing th we even set our watches by the movements of the heaven bodies, then there must have been a Creator. That is t only logical deduction we can make." Dr. Crane is ve gentle in his presentation; David was not so gentle when declared: "The fool hath said in his heart, There is no Go (Ps. 14:1).

Church-Related Colleges and Universities

Church schools of higher learning have for a number years been having a hard time financially. Maintenan costs have been skyrocketing, and sources of income ha not been keeping pace. State schools have been fare somewhat better. It may take a considerable measure persuasion on the part of administrators, but eventua legislators can be convinced that additional appropriati are needed. There are those who hold that Church-rela colleges and universities have outlived their usefulness, j as in times past many Protestant churches were quite rea to turn the training of their children over to the irreligi public school. Many today have come to recognize th mistake, but find it difficult, if not impossible, to correct Can the Church now afford to surrender the education her young men and women entirely to the State? T *Greensboro News* (N. C.) answered this question in negative many years ago. It said:

"The State is bestirring itself as never before to prov collegiate training for the boys and girls of North Carol But the State is hopelessly handicapped. It cannot meet need without the aid of the denominational institutions. is it desirable that it should. After all, the church colle have given the State something that it never could h won for itself — a reminder that religion is not purely emotional experience, that 'the fear of the Lord is the beg

g of wisdom; a good understanding have all they that do Commandments.'"

The editor added a thought which is worth considering. said: "When the church begins to belittle intellectual ainments, it makes it very difficult for intellectual men to ain their respect for the tenets of the church; and if the rch permits the State to monopolize the business of edu- on, it risks incurring the secret, if not open, contempt of cated people."

Our country has grown almost fearfully wealthy in erial possessions; it has made great advancement in nce and art; but unless the voice of conscience is sharp- d by the Word of God in an adequate program of reli- us and moral training on every age level, including that college men and women, it will in due time read the dwriting on the wall: "Thou art weighed in the balances l art found wanting" (Dan. 5:27).

ller Versus Darwin

In a lecture recently delivered on the campus of the iversity of Chicago, Dr. Mortimer J. Adler, a member of faculty, attacked Darwin's theory relating men to apes. n and apes, he argued, are as far apart "as a square and ngle. There can be no intermediates — no 3½-sided ure." Dr. Adler stood his ground in a grueling question riod of an hour, in which he proved more than a match his questioners. He topped off his brilliant repartee by ting that the violence of the reaction to his lecture is t a repetition of the shock and bewilderment which Dar- n himself caused a hundred years ago. He said: "The ersal suggests that in our universities today scientific otheses have the status of religious dogmas" (*Time*, ne 4). How true! He could have added that it requires arger measure of credulity to accept these hypotheses n of faith to believe the simple statement of the Bible t "God created man in His own image" (Gen. 1:27).

rist No Advocate of Celibacy

Catholic writers quote Matt. 19:11-13 in proof that rist favored celibacy. But in view of the question re- rding divorce, which prompted these words of Jesus, s passage does not justify the celibacy of clerics any re than it did the mutilation of the eunuchs in the choir the papal Sistine Chapel in Rome or Origen's misinter- etation. St. Paul had the gift of continence; many popes, Catholic historians well know, have not had it. They uld have married. This also is true of a host of other libate clerics. Cardinal Gibbons holds, furthermore, that sus Christ showed His predilection for virginity, not ly by always remaining a virgin, but selecting a Virgin other and a virgin precursor in the person of St. John the ptist. He fails to mention that Mary was the wife of seph and John the Baptist was the son of a priest. rdinal Gibbons, referring to the hundred and forty-four usand virgins in Revelation 14, insists that even in aven our Lord exhibits a preference for virgins. He isses the mark. The point is not that these representatives the Church in glory were virgins, but that they were *t defiled with women*, an obvious fact since they were rgins. That illicit behavior is here referred to and not arriage is evident from the fact that Revelation closes ith the marriage of the Lamb. John heard, as it were, e voice of a great multitude, saying: "Alleluia; for the rd God omnipotent reigneth. Let us be glad and rejoice, d give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6-7). Paul tells the Corinthians: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). The Biblical representation of idolatry and apostasy under the figure of harlotry is familiar to all students of the Bible (see Hos. 1:2).

In an effort to ridicule the marriage of the clergy, Cardinal Gibbons quotes a wit with a rather perverted sense of humor as follows: "Nor could the imagination, in its wildest moods, picture the majestic adversary of the Arian Emperor attended in his flight up the Nile by Mistress Athanasius." Why not? Has a pious, God-fearing wife ever disgraced her husband? One of the most beautiful subjects of sacred art is the flight of Joseph to Egypt with Mary, his wife, and her infant Son, the Christ Child. Unfortunately Catholic writers are inclined to identify celibacy with chastity; these, however, are not the same, for "marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4). God has made pious women quite worthy to be the helpmeets of His clerical servants.

My Country!

When we were small boys, we greatly enjoyed the Fourth of July, the fireworks, the holiday, the noble sentiments of patriotism. As the years move on, we tend to become a bit cynical or at least weary. Many of our towns don't permit fireworks. Much of the chat and criticism of daily life seems to weaken the old glow of patriotism.

Well, maturity can well afford to forget what once was only sentiment. But there is no good Christian maturity that can afford to dispense with good Christian patriotism.

Our country is one of God's gifts to us. He made it, with its natural resources, its people, its advantages. He uses its government to the ends of His high purposes — the suppression of the evildoer, the premium upon doing well.

Let Christians cease to join in the bleak and idle chatter of discontent that spoils what ought to be good, healthy patriotism. Let them be terribly concerned about good government, participate in it, pray for it, spend themselves in its interest. But let them never for a moment forget that God is trying to do things for them and through them in this business of being citizens of a country.

The old national songs were much like prayers — "My Country, 'Tis of Thee," etc. That's the way our thinking about our country should be — the thinking of praise, the thinking of prayer. Our citizenship is a matter "for conscience toward God," a matter in which we know ourselves to be living under God in Jesus' name.

Watch

Crime investigation has lately thrown the spotlight on the nefarious activity of gamblers of various sorts and on the vast influence these criminals have succeeded in gaining in political circles. This uncovering of wickedness is all to the good if our government makes use of the evidence and follows through to stamp out the evils. Of all the criminals yet investigated the lowest is no doubt the one who for selfish gain preys upon teen-agers to make them addicts to narcotic drugs. He operates under the guise of a friend, but brings nothing but ruin to his victim. Let our Christian youth be on its guard when associating with the children of this world, for no one knows where temptation may be lurking.

News

WORLD

Famine aid for India was voted by the House of Representatives on May 25 by a three to one margin. The House will extend $190,000,000 in aid and will pay U. S. and overseas transportation for all relief contributions which religious and charitable organizations make for India relief. No issue before Congress in the last four years has evoked such a response from church people, a leader for the passage of the bill stated. After the differences between the House and the Senate versions are ironed out, the bill goes to the President for signature.

The Louisville, Ky., Police Court plans to refer certain law violators to the city's clergymen for counseling. Many first offenders will be asked to confer with a pastor and report back to the court for final disposition of the case.

Applying Christianity on the job is a policy which R. J. Reynolds Tobacco Company president, John C. Whitaker, found as important in employee relationships as pensions, shorter hours, high wages, and psychiatry. Since 1949 the company at its Winston-Salem, N. C., office has engaged the Rev. C. H. Peace as religious counselor. Before the end of his first year Rev. Peace had 475 visits from employees seeking help with personal problems. Recently another step has been taken when a tiny 9×15-foot chapel was opened on the mezzanine of the 20-story office building. . . . In Atlanta, Ga., Col. John Fain, head of a realty company, talks religion as well as business with his clients. The atmosphere of his three-story office building is both business-like and religious. Offices on the first floor have Scripture passages on the walls, and on the second floor is a prayer room for Fain and his staff.

CHURCH

Hymn writers, poets, clergymen, and laymen have been invited by the Hymn Society of America to write new hymn texts which will express Biblical truths and their contribution to life. Suitable texts will be published by the society in co-operation with the Division of Christian Education of the National Council of Churches. The best hymns will be used in 3,000 community gatherings across the country on September 30, 1952, to celebrate the completion of the Revised Standard Version of the Bible. Dr. Earl E. Harper, dean of fine arts, Iowa State University, is one of the joint chairmen of the judging committee.

Episcopalians of western Massachusetts are being asked to give ten per cent of their income to the Church and Christian causes. A resolution to that effect was passed at the annual diocesan convention. Delegates defined the tithe as "a gift of five per cent of one's income, after taxes, to the Church and five per cent for other definite Christian causes." Bishop W. A. Lawrence stated that men have come to think of their gifts to the Church as something which they out of their own generosity choose to give to God. This idea, he said, is basically pagan. "We do not own; we owe. This is God's world, not ours. All that we are and have comes from God, to whom we must some day render an accounting."

LUTHERANS

Sacrificial giving as the only means of fund raising for church support is being stressed by two synods of the United Lutheran Church. The New Jersey Synod convention recommended that all worldly practices not reflecting the principles of Christian giving shall be discouraged and only the principles of divine stewardship used as motivation. The New York Synod condemned fund-raising suppers, bazaars, card parties, and dances as commercialism which is eating like a cancer into the vital organs of the Church, causing spiritual paralysis and destroying the purpose of the Church. Profit-making efforts are evasions of giving, their resolution stated.

A course in the Lutheran religion is conducted at the University of Southern California at Los Angeles as part of the university's policy of allowing the major religious denominations to present their doctrines and objectives in the classroom. The lecturer on the Lutheran faith is the Rev. Carl W. Berner, pastor of Faith Church, Los Angeles, whose chair at the university is maintained by the Southern California District. As a direct result of his classroom instruction several students have been baptized, others confirmed or received into church membership. The District has also presented the university with a valuable collection of books relating to Lutheranism. Latest gift was that of a 16 Nuremberg Bible (erroneously reported in the LUTHERAN WITNESS May 29, as a gift of Faith Church).

The 1950 annual report for the Missouri Synod, compiled by Statistician Armin Schroeder, shows a growth (Baptism, confirmation, or profession of faith) of 70,934 members. There was a 2.7% gain of communicant members over 1949. Other figures are:

Total baptized members:	1,810,9
Total communicant members:	1,211,2
Adults gained:	43,2
Children received as communicants:	27,7
Losses by death, transfer, defection:	32,9
Net gain:	37,8

3,865 of the children gained were from non-church homes. Highest rate of gain were in the Florida-Georgia, Ontario, Colorado, and Texas Districts. 697 of Synod's losses were to the Roman Catholic Church; 3,061 converts were made from that Church.

Total contributions for all purposes were $60,531,000, a gain of $4,000,0 over 1949.

Lutheran services were started in 88 new locations in the U. S. and Canada. 476 missions are being served outside North and South America. The Synodical Conference maintains 169 Negro congregations in the U. S. and 169 in Nigeria.

The Associated Lutheran Charities at its 50th annual convention in Sioux City, Iowa, adopted a resolution calling upon all members and affiliated groups to co-operate in the civilian defense program. Lutherans should volunteer their counsel and help to Government officials appointed for civil defense and should offer a spiritual program to the authorities to undergird community courage and faith if disaster should strike. Association President Dr. Henry F. Wind emphasized that scientifically trained workers in the broadened fields of social welfare activity are essential as good intentions and Christian motivation. Six new agencies among them the Missouri Synod Army Services Commission, joined the association. A special dinner on May 1 marked the golden anniversary of the organization. Officers are Dr. H. F. Wind, president; the Rev. E. B. Gla and the Rev. Edgar F. Witte, vice-presidents; the Rev. A. H. Bringewa secretary; the Rev. E. M. Rosch treasurer; Mrs. Rachel Schwier, M H. A. Wolfe, and Miss Marjo Stolzenburg, members at large; Rev. E. H. Mahnke, statistician.

The SYNODICAL SCENE

St. Louis Seminary Confers Five Honorary Degrees

At the June 1, 1951, Commmencent Exercises, Concordia Seminary, Louis, honored four clergymen and layman with degrees.

Lorenz F. Blankenbuehler, alumnus Concordia College, St. Paul, Minn., 4; Concordia, Milwaukee, 1906; and ncordia, St. Louis, 1911, served as fessor at Concordia College, Portland, Oreg., from 1911 to 1921, when he became professor at Concordia, St. Paul. Since 1941 he has been head of the Editorial Department at Concordia Publishing House. He is author of a convention essay on *Christian Hymns*, editor of and writer for *The Lutheran Scholar*. He served as secre- y and treasurer of the Oregon Mis- n Board, 1916—18, chairman of the gon-Washington District School rd, 1915—21, member of Synod's nmittee on Hymnology and Litur- since 1929. He received his M. A. ree from the University of Oregon, L, and finished doctoral examina- s at the University of Minnesota, L. He and his wife, the former Elsie per, have one son and one daugh-

Dr. Lorenz F. Blankenbuehler

In recognition of his scholarly and orial achievements Concordia Sem- y conferred upon him the degree Doctor of Letters.

In tribute to their consecrated rchmanship the following three ors received Doctor of Divinity rees:

Reuben W. Hahn graduated from ncordia Collegiate Institute, Bronx- , N. Y., 1921, and from Concordia inary, St. Louis, 1925. He was pas- of St. Paul's, Decatur, Ala., 1925 929, when he became student pastor he University of Alabama at Tusca- a. In 1940 he was made Executive retary of Synod's Student Service nmission. He has edited a number tracts and the *Student Pastor's kbook*. His wife is the former e Richert; they have two daughand one son.

Herman A. Mayer, a graduate of ncordia, Milwaukee, 1915, and of the Louis Seminary in 1919, served his congregation at International s, Minn., 1919—27. He was pastor Zion, Bay City, Mich., from 1927 1946, when he became Assistant cutive Secretary on Synod's Board Missions in North and South erica. He served as Circuit Visitor oth Minnesota and Michigan, and was for fifteen years the editor of the District's official *Michigan Lutheran*. He is married to the former Anna Hagen. They have two sons and two daughters.

Andrew Zeile attended Concordia College, Fort Wayne, Ind., and graduated from Concordia, St. Louis, 1909. He was pastor of St. Paul's, Wallburg, Mich., 1909—15, and has been at Bethlehem, Saginaw, Mich., since 1915. He was president of the Lutheran Children's Friend Society, Bay City, 1917—24, served his District as secretary of the Finance Committee,

Dr. R. W. Hahn

Dr. Andrew Zeile

Dr. W. H. Schlueter

Dr. H. A. Mayer

1924—42, and as President since 1942. He and his wife, the former Helen Moser, have four sons and two daughters.

To *Walter H. Schlueter* was given the degree of Doctor of Laws in recognition of twenty-eight years of faithful service as member of Synod's Board of Directors and as Synod's Treasurer for the past ten years. A consecrated layman, elder, and president of Zion Church, St. Louis, he is also president of the Lutheran Charities of St. Louis. He was educated in Zion Lutheran School and at Walther College, St. Louis. He is married to the former Clara Jaggi and has one son. This year he also was awarded the "Lumen Christi" medal by Valparaiso University at the June 3 commencement exercises.

Graduation, Cornerstone Laying at Concordia, St. Louis

The 113th school year of Concordia Theological Seminary, St. Louis, Mo., ended with a baccalaureate service on Thursday evening, May 31, and the customary academic exercises on the evening of June 1.

In the baccalaureate service at Messiah Church the Rev. Albert F. Jesse of Austin, Tex., chose as his text Rev. 1:20. He proposed the question to the graduates: "What do you think of yourself?" and answered, on the basis of the text, that they might think as highly of themselves as God thinks. For as the called ministers of His Church they are "stars in the hand of Christ." This ought to reflect itself in their attitude toward their ministry, the doctrine they proclaim, and the joys and sorrows of their daily living. Dr. Louis J. Sieck, president of the Seminary, read the traditional formal charge to the graduates in the name of the faculty, declaring them eligible for service in the Church. The Rev. George W. Wittmer, pastor of Messiah, Prof. Alex. Guebert, and Dr. Sieck conducted the liturgy. Prof. Walter Buszin was organist, and Dr. Wm. B. Heyne directed the student choir. According to tradition the graduates chanted the 121st Psalm.

The academic exercises were held in the Seminary Quadrangle on Friday evening. Following the hymn of invocation, Dr. F. E. Mayer led in prayer and read the Scripture lesson. The Rev. Reuben W. Hahn, Executive Secretary of the Student Service Commission, Chicago, Ill., delivered the address on "The Problems and Responsibilities of the Church in Its Work Among University Students." His scholarly address pointed especially to the present interest in religion in the circles of higher education. Dr. Sieck, in his presidential address, referred to the 25th anniversary of the Seminary at its present campus, the changing world conditions, and the requirements of a present-day ministry, reminding the graduates that as future Kingdom builders they have the effective tools which God has provided. His parting watchword for the 1951 class was 2 Thess. 1:11-12: "That the name of our Lord Jesus Christ be glorified in you."

In the conferring of degrees and diplomas authorized by President Sieck, Dr. Paul M. Bretscher presented the 133 candidates for the degree of

Bachelor of Arts, and Dean Wuerffel presented the 61 candidates for theological diplomas. Dr. Walter Roehrs then presented the following 24 graduates as

Candidates for the
Bachelor of Divinity Degree

Arkin, Irvin A.
Backus, William
Brandt, Arlan H.
Bronsted, Roger L.
Brown, E. T. (Rev.)*
Brueggemann, Eugene
Claus, Enno T.
Damm, John S.
Gerken, E. A. (Rev.)*
Heckmann, Robert G.
Hoeferkamp, R. T.
Hummel, Horace D.
Jaeger, R. F. (Rev.)*
Kurzweg, Bernhard F.
Langefeld, Wilfred C.
Lehmann, Wm. H., Jr.
Ludwig, Paul W.
Pallmeyer, Paul H.
Raabe, Robert M.
Roth, Sam J.
Schneider, Delwin B.
Spitz, P. Ph. (Rev.)*
Vojtko, Paul A.
Weinhold, Ralph

* In absentia

Dr. Alfred M. Rehwinkel, director of the Graduate School, presented nine graduates as

Candidates for the
Master of Sacred Theology Degree

Brauer, Norman H.
Brelje, Milford C.
Kiehl, Erich (Rev.)
Kruggel, Reuben
Preisinger, D. A.
Reimann, Henry W.
Roth, Donald J.
Schuller, David S.
Streufert, Carl A.

Dr. Rehwinkel was also privileged to present the second candidate in Concordia's history for the degree of Doctor of Theology, the Rev. Clarence Peters of St. Louis, chairman of Synod's Board for Young People's Work. A graduate of Concordia, St. Louis, in 1927, he was pastor of St. Paul's, Venus, Nebr., 1928—36, and St. John's, Scottsbluff, Nebr., 1936—39, before coming to his present charge, St. Luke's, St. Louis. He was a member of the Northern Nebraska Young People's Committee for five years. His doctoral dissertation traces "The Developments of the Youth Programs of the Lutheran Churches in America."

Following the reading of the citations, Dr. F. E. Mayer presented the recipients of honorary doctorates. The Seminary Chorus sang the anthem; Dr. Geo. Schick pronounced the benediction; Prof. Walter Buszin was organist; Dr. A. C. Repp and Prof. Alex Guebert served as marshals.

A special event of the afternoon of graduation was the laying of the cornerstone for the Seminary's new Graduate Hall. The speaker was the Rev. G. W. Wittmer, chairman of the Board of Control; Dr. A. M. Rehwinkel was liturgist; the cornerstone laying was conducted by Dr. L. J. Sieck, and music was provided by the Lutheran Hour Chorus, directed by Walter Keller. E. J. SALESKA

Seward Commencement

Baccalaureate and commencement exercises were held at Concordia Teachers College, Seward, Nebr., on May 27, 1951.

Thirty candidates were granted the Bachelor of Science in Education degree, and 40 candidates were given the Lutheran Teachers Diploma. Thirty-three high school seniors received diplomas.

The Rev. Oliver Harms of Houston, Tex., preached the sermon at the morning baccalaureate service in St. John's Lutheran Church. Newly elected Associate Professors R. W. Griesse and W. A. Juergensen were also installed in this service.

Prof. Fred Kramer, registrar at St. John's College, Winfield, Kans., delivered the main address at the commencement exercises, held in Concordia's Alumni Memorial Gymnasium in the afternoon. Both the church and the gymnasium were filled to capacity for the services. GLENN C. EINSPAHR

Church Musician Honored for Fifty Years' Service

St. John's Congregation, Beardstown I fittingly observed Cantate Sunday April 22 by paying tribute to Miss N Hagener for her half century as ch accompanist and church organist. F choruses of the congregation sang anthe in the special service, planned as a s prise for her. The Rev. Edwin Somm former pastor, was speaker. In ce monies afterwards the present pastor, Rev. Howard W. Tepker, expressed church's appreciation. Miss Hagener presented with a citation scroll by Chu Council President Karl G. Schm a Sallman painting of Christ, and a b quet of fifty roses. At the dinner wh followed, District President E. F. T also commended the guest of honor her outstanding record of Christian ser

Sioux City Host to L. L. L.'s First "Great Plains" Convention

A Lutheran Hour Rally in the new three-million-dollar Sioux City, Iowa, Civic Auditorium on July 1 will be the official introduction of the Rev. Armin Oldsen as Lutheran Hour speaker and will be the official opening of the 34th annual Lutheran Laymen's League convention. Convention highlights include also the premier showing of the new L. L. L. film, tentatively named "Faith to Move Mountains," complete with the personal appearance of the Hollywood stars who played in it; a Sunday evening concert by the nationally famous Monahan Post American Legion Band; a banquet; special entertainment for L. L. L. wives; and finally a *bon voyage* to the 100 League members leaving on one of the L. L. L.'s 1951 planned vacation tours to California or Hawaii.

Circuit Riders and Indians

Lutheranism is strong in this "great plains city."

The Missouri Synod's famous circuit riders had pushed our Iowa frontiers successively westward across the State from Collinsville and Chicago, Ill., to Iowa City, Marshalltown, and Fort Dodge, as far as Denison, a scant 50 miles from the western end of the State. One of these circuit riders, the Rev. Gottlieb Haar of Denison, Iowa, was a fabulous cha acter, who rode a circuit of 40 preac ing stations in 14 western Iowa cou ties, right up to Sioux City's front do on the Iowa-Nebraska border. I Sioux City's first Missouri Syn church was founded by a pastor fr Nebraska, two years, in fact, befo the old Iowa District was organi in 1879.

A group of hardy German Luther immigrants who dared to invade N braska's fierce Sioux land via the M souri River had petitioned Synod a pastor. The Rev. William Frese v sent to them directly from St. Lo which accounts for the existence Missouri Synod churches in Nebra even ahead of the westward mov Iowa vanguard. The Rev. F. Eis beiss, pastor at Martinsburg, Ne came into Sioux City on a busin trip, looked up a number of kno Lutherans, and was promptly besie to conduct services.

Sioux land has since become a ther land. Only five States in Union have more Missouri Synod therans than Iowa, and only eight h more than Nebraska. The Miss Synod alone (that is, without coun other well-represented Lutheran s ods) ranks third in membership an Iowa church bodies. Sioux City i has 15 Lutheran churches of all syn with 14,000 members, and, to giv picture of comparative strength, 13 man Catholic churches with 1 members.

Sioux City's oldest church, and Iowa District West's third larges St. Paul's, founded in 1877. The A. H. Janke is the present pastor second pastor, the Rev. Carl Rung still living in Sioux City. She has a mission-minded congregation. has presented her Lord with daughter congregations, to the south, north, and west of her, an one case, had the initiative t 12 miles east, outside the city, to f a mission in the village of Lawton

Enterprising Laymen

The convention hosts like t member some of Sioux City's e

ising Lutheran laymen of the past. w laymen anywhere have chalked a record to equal that of Mr. G. Gruner. A brickmason, he came om Germany in 1878 at the age of 25. n early member of St. Paul's Church, and his wife had no children, in u of which they adopted the congretion as their special ward. The pres- t four-classroom, brick school ilding, complete from attic to basent, was their own private gift to eir church, all wrapped up in one g surprise package. Before the Lord ve him rest from his labors at the ellow age of 81, he had donated virally his entire life savings — and ey were by no means small — to urch. Here was a layman who knew w to "glorify God with his subance."

Apparently the fortitude of G. H. runer, Lutheran layman par excelnce, lives on in Sioux City L. L. L. embers. The Sioux City L. L. L. has e distinction of being the smallest city d the youngest L. L. L. chapter ever undertake a convention of this size. ourteen Lutheran congregations are onsoring the convention. The Iowa istrict West's chapter of the League only three and one-half years old.

The 1951 Convention Chairman, Ir. Homer E. Culley, was the first dsict president, and right beside him is ioux City's Lutheran Hospital Superitendent, Mr. Alfred Bieber. Both are aymen in whose mind "the Kingdom f God and His righteousness" truly omes first.

O. ARNOLD SOELDNER

Council Bluffs, Iowa

Lutheran Women to Convene in New York City

Two noted Lutheran women will ake part in the program of the fourth iennial national convention of the Lutheran Women's Missionary League, which will be held in New York City, July 25—26. Miss Helen Olheim, Metropolitan Opera mezzo-soprano, will be the soloist at the opening service. Miss Olheim is a member of one of Synod's churches in Buffalo, N. Y. She is a radio artist and has sung with the N. Y. Philharmonic Symphony and the Opera Municipale of Brazil. Mrs. A. B. Thomas, faculty member at the University of Alabama, will present a paper on "I, a Royal Priest in Kingdom Service." Since her acceptance of the Lutheran faith in 1943 Mrs. Thomas has been active in her local parish and is president of the Gulf States District of the L. W. M. L.

Mrs. Sadie Fulk Roehrs
National President of the Lutheran Women's Missionary League

Also planned on the program is a trip to New York's Chinatown, where the Leaguers will visit our Synod's True Light Lutheran Church.

Completed projects of the League are a chapel for the deaf at Cleveland, Ohio; Santa Cruz Lutheran Church, Monterrey, Mexico; Our Redeemer Lutheran Church, Honolulu, Hawaii; $35,000 toward a chapel and student center in Tokyo, Japan; European relief consisting of food, clothing, bedding, fuel, books, Bibles, Sunday school material, and prayer booklets. These projects represent a total contribution of $170,000 to the work of the Church. The League has 121,383 members in 2,919 societies in 33 Districts.

Our Church and Her Worship

Last time we reviewed the introduction to the Common Service, in which Christians are first of all assured of the forgiveness of their sins. Thereupon, in the major service of the week, Christians enter upon the service proper. The worshiper is led to continued attention throughout the service, however, to the fact of God's mercy through Christ Jesus.

The Service

The traditional service for Sunday morning includes Holy Communion. The service as a whole is then divided into the Service of the Word and the Service of the Sacrament. Both of these portions of the service, however, include also hymns and prayers. All worship contains two ingredients, the worshiper's reach toward God in prayer and praise, which we call sacrifice, and God's reach to the worshiper through His Word, which in the language of worship we call sacrament — God's actions by which His grace is communicated to us in the Gospel, Baptism, or Holy Communion.

When Christians first had church buildings, they gathered outside the door for the service of forgiveness and then entered the church in festal procession. The Psalms and chants at this point were termed the Introit, the entrance. The Introit is composed of selections from various places in Scripture and a Psalm verse. Thereupon, since the Introit is usually in the language of the Old Testament, the congregation expresses its faith and adoration in terms of Father, Son, and Holy Ghost — the Gloria Patri. When choirs chant the Introit they often repeat the first Scripture selection after the Gloria Patri. The Introits vary from service to service, usually in keeping with the themes of the church year. Worshipers should review the Introit for the day and gather its mood of eagerness for worship in advance of the moment when it is actually used.

Now the congregation enters upon a series of prayers. In ancient usage these prayers are prefaced by the Kyrie, which means "O Lord!" and is a brief expression of faith in the forgiving grace of God through whom we are able to pray.

The first prayer, in keeping with the Apostle's injunction that we should always be thankful, is a majestic chant of thanksgiving, which begins with the song of the angels over Bethlehem and goes on through a series of praises adoring the majesty of Father, Son, and Holy Spirit. This hymn of praise is unique in that it again reminds the worshiper of the chief reason for his thanksgiving and the one fact that makes it possible for him to thank God at all, namely, the redeeming work of Jesus Christ.

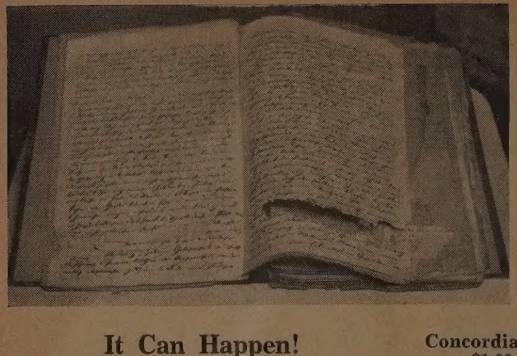
After the prayer of praise, or the Gloria in Excelsis, as it is called, comes a prayer of adoration and petition. First pastor and people assure each other of their unity in prayer ("The Lord be with you. — And with thy spirit"). And then comes this special prayer. Originally other prayers were said at this point (now spoken after the sermon) and the Collect was the summing up of all of them — sometimes simply a prayer that the other petitions might be heard. Now only the Collect is spoken in our service at this point. It is brief and compressed. Worshipers will do well to ponder it in advance, in their private devotions on Saturdays or in the pew on Sunday mornings.

WHY A SENIOR COLLEGE?

(Continued from page 209)

Presidents, Board of Directors, Board for Higher Education, all District Presidents, one appointed layman from each District, and the fourteen college and seminary presidents (in an advisory capacity, without vote). This large group, representing every area of the entire church body, will meet in the fall of this year.

In the meantime the Board for Higher Education must examine the 105 suggestions which individuals and groups have conveyed in response to the Board's recent invitations. Sites offered to the Synod must be inspected and their possibilities appraised. Open hearings must be held. All the possibilities of buying any available school properties or of expanding properties already owned must be re-examined and analyzed, so that the Board may ultimately present well-reasoned recommendations to the large committee specified by Synod.



The Fate of Improperly Cared-for Documents

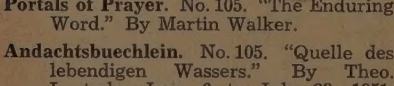
Insects and rodents have no respect for priceless historical material. But people should have. They can see to it that church records are properly protected

It Can Happen!

Take one look at the accompanying picture. It can happen to *your* church records! As the picture silently bears witness, vermin of many shapes and sizes destroy countless minutes of congregations and conferences, documents and letters. The documents here shown are simply irreplaceable, giving us an insight into the relations between the Buffalo and Missouri Synods during the last century. Unfortunately, these valuable documents were stored in a private home, with no safeguard against mice, roaches, and bugs. The result is readily evident in the picture.

What are you doing as an individual, committee, congregation, or conference to preserve the records of the past? Concordia Historical Institute was organized expressly for the purpose of collecting and preserving documents, letters, and minutes of historic value to the Church, and for the past 24 years has served as its official historical depository. The best of care will be given your items so that future generations may learn from our experiences.

If you have any materials which should be preserved for the future, wrap them up well and mail to: Curator, Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo. Tomorrow it can happen to your collection! AUG. R. SUELFLOW, *Curator*



Portals of Prayer. No. 105. "The Enduring Word." By Martin Walker.

Andachtsbuechlein. No. 105. "Quelle des lebendigen Wassers." By Theo. Laetsch. June 6 to July 28, 1951. Concordia Publishing House. 10 cents per copy.

Veteran writers supply the current sequence of daily devotions. Both numbers are rich in application of the Scriptures to the daily lives and interests of people, and unusually warm in their method of statement.

Concordia Bible Student, Vol. XL, No. 4. 65 cents per annum.

Concordia Bible Teacher, Vol. XII, No. 4. $1.00 per annum. "Life Lessons from Proverbs," July—September, 1951. Concordia Publishing House, Saint Louis.

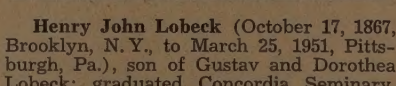
The current issue of the *Bible Student* provides studies from Proverbs. The contents of the book are ordered and gathered under general topics. The teacher's manual offers hints for conducting the studies.

Concordia Nursery Program Packet. By Lois and Allan Jahsmann. Concordia Publishing House, St. Louis, Mo., 1951. 75 cents, net.

This packet provides records, mailings, and file folder for "church-home co-operation" of a cradle or nursery roll and a child through the first four years of the child's life. Attention is directed to additional materials for serving this age group, including picture lessons and manuals for parents and teachers. R. R. C.

Building Better Bible Classes. By Oscar E. Feucht. Concordia Publishing House, St. Louis, Mo., 1951. 5×7⅞, 117 pages. 75 cents.

The man who has been doing so much to foster the Bible class movement in Synod herewith offers a manual of concentrated suggestions and encouragements toward more and improved Bible classes. The sections of the book are entitled "Through Better Teaching," "Through Better Teacher Training," "Through Better Enlistment," and "Through Better Organization." Pastors, boards of Christian education, and staffs should make it their business to go through the entire book carefully. R. R. C.



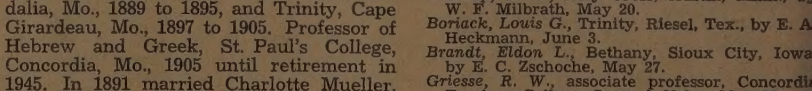
Henry John Lobeck (October 17, 1867, Brooklyn, N. Y., to March 25, 1951, Pittsburgh, Pa.), son of Gustav and Dorothea Lobeck; graduated Concordia Seminary, St. Louis, 1889. Pastor at St. Paul's, Sedalia, Mo., 1889 to 1895, and Trinity, Cape Girardeau, Mo., 1897 to 1905. Professor of Hebrew and Greek, St. Paul's College, Concordia, Mo., 1905 until retirement in 1945. In 1891 married Charlotte Mueller, Cole Camp, Mo., who died in 1950. One son also preceded him in death. Survived by three sons, including President G. W. Lobeck of Iowa District West, and one daughter. Funeral conducted by the undersigned in St. Louis, March 28; interment in Concordia Cemetery, St. Louis.
GEORGE W. WITTMER

Emil Ferdinand Moerbe (March 30, 1868, Serbin, Tex., to May 1, 1951, Hamilton, Tex.), son of Jacob and Johanna Dube Moerbe, graduated from Concordia Seminary, St. Louis, 1892. Missionary along Texas and Pacific Railroad, serving Cisco, Abilene, and Big Spring, Tex, 1892 to 1895; Giddings, Tex., 1895 to 1909; Aleman, Hamilton County, Tex., 1909 until retirement, due to old age, 1939. Served on the Texas District Mission Board from 1903 until 1939 when he was made honorary member of the board. In 1895 he married Emily Schneider of Hamilton, Tex., who survives him with their two sons, six daughters, twenty-two grandchildren, and five great-grandchildren. Funeral services held in Hamilton by the undersigned; in St. Paul's Lutheran Church, Aleman, by Rev. W. H. Bewie of Austin, Tex. Burial was in the Lutheran Cemetery at Aleman. Rev. Louis O. Hemmann, officiating.
ROBERT P. NERGER

Johann Edmund Seuel (April 21, 1865, Vincennes, Ind., to May 9, 1951, St. Louis, Mo.), son of the Rev. Peter and Emilie Konrad Seuel; graduated Concordia Seminary, St. Louis, 1886. Installed as missionary in Ogallala, Nebr., 1886; professor at Walther College, St. Louis, Mo., 1888 to 1907. In 1907 elected manager of Concordia Publishing House, which position he held until retirement in 1944. Served as Treasurer of the Missouri Synod, 1914 to 1942, and member of the synodical Board of Directors, 1920 to 1942; was one of the founders of the Lutheran Laymen's League, 1917; for many years served as organist and choir director of Trinity, St. Louis. In 1936 the honorary degree of Doctor of Letters was conferred upon him by Concordia Seminary, St. Louis, and in the same year the honorary degree of Doctor of Music by Valparaiso University. In 1888 married Emma Ostermaier, Indianapolis, Ind., who preceded him in death in 1947; survived by one son of their five children, one brother, one sister, five grandchildren and four great-grandchildren. Funeral conducted by the undersigned on May 12 at Trinity, St. Louis; burial in Our Redeemer Cemetery.
R. H. C. MEYER

DEATH NOTICE

The Rev. Frederick H. Schriefer died in Grand Rapids, Mich., May 20, at the age of 91 years, and was buried May 23.
MARTIN W. BRAUER



Ordinations and Installations

Installed: **PASTORS**

Bentrup, H. C., Holy Cross, Austin, Minn., by W. F. Milbrath, May 20.
Boriack, Louis G., Trinity, Riesel, Tex., by E. A. Heckmann, June 3.
Brandt, Eldon L., Bethany, Sioux City, Iowa, by E. C. Zschoche, May 27.
Griesse, R. W., associate professor, Concordia Teachers College, Seward, Nebr., May 27.
Heinemeier, George, Salem, Malone, Tex., by John L. Herzog, May 27.
Hilgendorf, Paul, Jr., Trinity, Indio, Calif., by Gordon R. Mackensen, May 6.
Johnson, Harold G., Concordia, Tacoma, Wash., by A. W. Schelp, April 29.

FINANCIAL REPORT

Receipts, February 1, 1951, to May 31, 1951

Districts	Budget Account
Alberta and British Columbia	$ 2,843.88
Atlantic	28,259.67
California and Nevada	11,309.63
Central	100,284.01
Central Illinois	36,232.79
Colorado	7,025.48
Eastern	27,632.07
English	68,236.09
Florida-Georgia	2,750.16
Iowa East	27,000.00
Iowa West	39,052.90
Kansas	21,100.00
Manitoba and Saskatchewan	
Michigan	88,003.23
Minnesota	81,245.86
Montana	3,225.35
North Dakota	12,822.53
North Wisconsin	41,540.46
Northern Illinois	112,341.00
Northern Nebraska	24,000.00
Northwest	12,322.13
Oklahoma	5,314.07
Ontario	8,193.74
South Dakota	7,896.21
South Wisconsin	66,764.72
Southeastern	14,285.29
Southern	3,231.92
Southern California	15,000.00
Southern Illinois	17,588.91
Southern Nebraska	28,504.26
Texas	9,006.89
Western	96,564.63
Total from Districts	$1,019,577.88
From L. L. L. Endowment Fd.	8,033.99
From Other Sources	12,135.29
GRAND TOTAL	$1,039,747.16

OPERATING STATEMENT

	1950	1951
Net Requirements, 2-1 to 5-31	$1,416,666.67	$1,583,333.33
Net Receipts, 2-1 to 5-31	848,302.38	1,039,747.16
OPERATING DEFICIT	$ 568,364.29	$ 543,586.17

THEO. W. ECKHART, *Assistant Treasurer*

, Martin, Trinity, Brawley, Calif., by G. R. ickensen, May 27.
r, Karl H., Immanuel, Kansas City, Kans., Pres. W. H. Meyer, May 20.
, C. W., St. John, Oskaloosa, Iowa, by A. H. rtram, May 20.
mert, Leonard C., Redeemer, Robbinsdale, nn., by Erwin E. Schroeder, May 6.
Oswald, assistant, Redeemer, St. Paul, nn., by Herbert Lindemann, May 20.

stalled:

TEACHER

gensen, Walter A., associate professor, Con- rdia Teachers College, Seward, Nebr., by O. Fuerbringer, May 27.

Cornerstone Laying

, Iowa. St. Paul, school, May 13.
rn, Ala. Trinity, church, May 13.
ont, Nebr. Trinity, Educational Building, y 13.
son, Nebr. Trinity, church, May 27.
n, Iowa. Zion, church, May 27.
eton, N. J. Messiah, church, May 20.

Dedications

more, Md. Calvary, church, April 8.
, Ill. Trinity, church, May 13.
odge, Iowa. St. Paul, school, April 22.
stead, Iowa. St. John, church, May 6.
ng, Ill. St. John, church, May 20.
gomery, Ala. Epiphany, church, April 22.
n, Ill. Immanuel, church, May 20.

Anniversaries

t, Kans. St. Paul, the 75th, May 13.
nagh, Mich. St. John, the 75th, May 20.

Election Result

. Arthur M. Ahlschwede, M. A., has been d to the associate professorship and high l principalship at Concordia College, St. Minn., at a meeting of the Board of ors held May 18. — BOARD OF CONTROL, INTER, *Secretary.*

Notice

cause of the limitation placed upon the lment of new students at Concordia Theo- al Seminary, Springfield, Ill., all applica- for enrollment in the 1951—52 school year be in the office of the President not later August 10. — G. CHR. BARTH, *President.*

Request

yone knowing of Lutherans moving to ent City, Klamath, Fort Dick, Smith River, , or Brookings, Oreg., please send their s and addresses to the REV. W. O. GRUNOW, onary at large, 754 I St., Crescent City,

Available

old *hymnals* with notes, free of charge ot postage, to any mission congregation. the REV. ALLEN BRUTLAG, R. 2, Salem, Ill.

One *Vocalian reed organ,* church type, with 5 sets of reeds plus sub-bass, available immediately to any mission congregation for the cost of crating and shipping. Write to REV. HERBERT J. HAFNER, Prior Lake, Minn.

Nominations

For the Professorship in the New Testament Department at Concordia Seminary, St. Louis, Mo.

Prof. Siegbert W. Becker, M. A., River Forest, Ill., by Trinity Ev. Lutheran Church, Oak Park, Ill.
Prof. Paul Huchthausen, Oakland, Calif.: St. Michael's Lutheran Church, Portland, Oreg.
Rev. A. T. Kretzmann, Crete, Ill.: St. John's Ev. Lutheran Church, Clinton, Iowa.
Dr. E. L. Lueker, Concordia, Mo.: Trinity Lutheran Church, Alton, Ill.; Trinity Lutheran Church, Jefferson City, Mo.
Rev. Eric Malte, Ph. D., Wilkensburg, Pa.: St. Michael's Ev. Lutheran Church, Little Valley, N. Y.; Zion Ev. Lutheran Church, Akron, Ohio.
Rev. Gottfried Heinrich Naumann, Gary, Ind.: Trinity Lutheran Church, Lowell, Ind.
Chaplain Martin Scharlemann, Enid, Okla.: St. Trinity Lutheran Church, St. Louis, Mo.
Prof. A. C. Streufert, M. A., St. Paul, Minn.: Zion Lutheran Church, Niagara, N. Dak.

Any protests or additional information regarding these candidates should reach the undersigned not later than July 17, 1951. — REV. JOHN OPPLIGER, 4701 Greer Ave., St. Louis 15, Mo.

For the Professorship of Systematic Theology at Concordia Theological Seminary, Springfield, Ill.

Rev. R. Bosse, Amherst, Ohio: Nominated by Zion, Akron, Ohio.
Rev. Theo. Dierks, S. T. D., Morrison, Ill.: Trinity, Oak Park, Ill.; Immanuel, Freeport, Ill.
Rev. Martin J. Hasz, S. T. M., North Plymouth, Mass.: Wollaston Luth. Church, Wollaston, Mass.
Rev. Werner H. Jurgens, Leavenworth, Kans.: Holy Trinity, Trenton, N. J.
Rev. Geo. Klein, Chatham, Ill.: Our Savior's, Winnebago, Minn.
Prof. Fred Kramer, St. John's College, Winfield, Kans.: St. John's, Seward, Nebr.
Rev. Wallace H. McLaughlin, Pittsburgh, Pa.: Christ, Noblesville, Ind.; Faith, Sioux Falls, S. Dak.
Prof. M. J. Naumann, Concordia Theological Seminary, Springfield, Ill.: St. John's, Effingham, Ill.; St. Paul's, Strasburg, Ill.; Bethany, Milwaukee, Wis.
Rev. H. W. Romoser, B. D., M. A., Oak Park, Ill.: Zion, Altamont, Ill.; St. Paul's, Wittenberg, Wis.
Rev. H. E. Zimmermann, Effingham, Ill.: Immanuel, Springfield, Ill.; Holy Cross (Wartburg), Waterloo, Ill.
Rev. E. C. Zimmermann, Concordia Seminary (Missions Dept.), St. Louis, Mo.: Holy Cross, Renault, Ill.

All communications pertaining to these candidates should be addressed to the Secretary of the Board of Control and should reach him not later than July 20, 1951. The Electoral College will meet shortly after that date. — B. H. SELCKE, *Secretary,* Board of Control, 120 W. Monroe St., Petersburg, Ill.

Additional Nomination

The Rev. Eugene Linse has been nominated by St. Paul's, Bishop, Tex., for the English professorship at Concordia, Austin. — GEORGE BETO, *President,* Concordia College, Austin, Tex.

Lutheran Visitors to the 1951 Festival of Britain

are invited by the London Lutheran Mission Society to attend Sunday services at the two Missouri Synod churches: Holy Trinity, Antill Road, Tottenham, N. 15, at 11:00 A. M., and Luther-Tyndale Memorial Church, Leighton Crescent, Kentish Town N. W. 5 at 6:00 P. M. For information phone TUDor 6915 upon arrival in London. — REV. E. GEORGE PEARCE.

Notice on Research Projects

The Committee on Allocating CTO Funds for Scholarly Research herewith solicits suggestions regarding research projects that might be of value to the Church. The Committee is concerned with the feasibility of the project, the availability of persons to carry on the project suggested, and the way in which the project would contribute to the strengthening of the Church.

Individuals who are interested in submitting suggestions to the Committee are asked to write to the secretary, ARTHUR L. MILLER, 3558 South Jefferson Ave., St. Louis, Mo., requesting a project brief which gives the items of information which the Committee needs in order to consider suggestions. — COMMITTEE ON ALLOCATING CTO FUNDS FOR SCHOLARLY RESEARCH, ARTHUR L. MILLER, *Secretary.*

Changes of Address

Pastors:

Bauer, B. T., 3521 East G St., Tacoma 4, Wash.
Bornemann, George W., 280 Kennedy Ave., Toronto 9, Ont., Can.
Brenner, Rudolph, R. 3, Hinsdale, Ill.
Brommer, A. J., 374 S. Third St., San Jose 12, Calif.
Czamanske, W. M., *em.,* 1725 N. Prospect Ave., Royal Plaza, Apt. 602, Milwaukee 2, Wis.
Dankworth, C. F., 22 S. Blaine Ave., Hinsdale, Ill.
Dede, Prof. Roland A., 3064 Brookfield Ave., Oakland 5, Calif.
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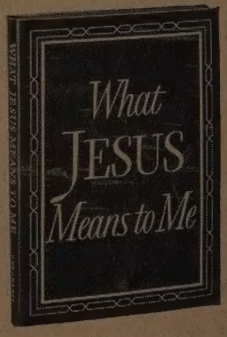

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